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THE BANQUET ON THE SEA.

BY HEZEKIAH BUTTERWORTH.

Given to the International Peace Congress at Antwerp, by the King of Belgium, through his representative, Aug. 30, 1894.

I.

The sky was bright; the river glassed
All nations' flags round Antwerpen,
As down the Scheldt our steamer passed
That sun-crowned day at Antwerpen:
The high tower in the clear air played;
The dyke grass gleamed in sun and shade,
And cannonless the ramparts made
Peace smile on Peace at Antwerpen.

II.

We never can forget that day;
Thanks, glorious King! Thanks, Antwerpen!
Thanks, burgomaster! On our way
Adown the Scheldt from Antwerpen,
Emblem of Peace the waters lay,
God's open book in face of day;
We heard afar the sweet chimes play,
As sunk the towers of Antwerpen!

III.

Below the sea, above, the skies,
That afternoon near Antwerpen,
Lay like a dream of Paradise
As faded ancient Antwerpen;
The willows smiled by sunlight kissed;
The dyke grass, walls of amethyst;
The Scheldt, without a breath of mist;
The day was Peace, O Antwerpen!

IV.

O burgess of the ancient town,
A statue stands in Antwerpen;
Before the town house looking down
Towards the sea from Antwerpen;
A glorious fount its feet enfolds—
What means the hero there who holds
A severed band? An emblem moulds
The people's hearts of Antwerpen!

V.

The burgess laughed, those happy men,
As on we passed from Antwerpen;
"That statue stands for Liberty,
And Liberty is Antwerpen.
'Tis Justice's hand that makes us free:
'Tis Justice that on land and sea
Makes Peace eternal; blest are we
Since Justice governs Antwerpen!"

VI.

O burgess, burgess, tell the tale,
Your legend grand of Antwerpen!
"Yes, friends of Peace, and you will hail
That statue dear to Antwerpen;
Antigonus, a giant old,
Laid on the sea a tax of gold,
And every prospered ship he tolled,
That turned its sails toward Antwerpen.

VII.

"And if some trader failed to pay
This giant's tax on Antwerpen,
Him seized the lord, and cast away
His severed hand at Antwerpen.
Young Brabo led a noble band;
He slew this giant of the land,
Cut off his head, and threw his band
Into the sea at Antwerpen.*

VIII.

"The Northern season came and went,
To Antwerpen, from Antwerpen,
But golden ships with storm-sails spent
Moored in the calms of Antwerpen.
So when tax gathering war is done,
May Peace be statued in the sun,
And round her feet pure fountains run
As in the Square of Antwerpen.

*Antwerp means "the thrown hand."

IX.

"So Brabo stands for Liberty,
And Liberty is Antwerpen,
And cannonless above the sea
The ramparts bloom round Antwerpen."
We toasted then grand Belgium's King
Who gave the banquet on the sea,
And as we heard the high chimes ring
O'er Brabo's fount of Liberty,
The Belgian flag we cheered and cried,
As touched the quai the steamer's side,
"Forever live, O Antwerpen!"

X.

We brought the flag born of the light,
To prophecy, O Antwerpen;
One little bell we rung for right*
'Mid thy sweet chimes, O Antwerpen!
The flag white-bordered, may it bear
The stars of Peace in choral air,
And every bell ring everywhere,
For Peace like ours at Antwerpen.

XI.

We never shall forget that day.
Thanks, glorious King; thanks, Antwerpen.
Heaven's face upon the waters lay,
And crowned the towers of Antwerpen.
We wave reluctant hands to thee,
And ever in our memory
Will live that banquet on the sea;
Hail and farewell, O Antwerpen!

(Written in Antwerp.)

THE PROGRESS OF PEACE.

BY JAMES E. RHOADS, LL.D.

An address delivered before the Philadelphia Peace Association at Twelfth Street, April 16th, and specially revised for the ADVOCATE.

It is unnecessary in the presence of this Association to repeat the familiar arguments drawn from Scripture to show that the teachings, spirit and example of our Lord are at variance with the practice of war. But I wish to show that Christianity brought into history new conceptions of life and duty, that these conceptions have slowly wrought changes in the social ideals and practices of Christendom, that they have subdued terrible social evils, and are on their way, working through varied agencies, to put down war.

War has been the chief occupation of man. All the older civilizations were based on war and slavery, a statement only to be slightly modified in the case of the Israelites.

The Greek cities were the centres of small States, habitually at war with each other, and seldom united under one common ruler. To make each State strong and successful in war was the first thought in the minds of Greek statesmen. The citizen had almost no rights as against the State; he lived for the State, was educated for the State and was expected to consider it an honor to die for the State. In Plato's ideal republic everything, the family, the individual, was to be sacrificed to the supposed welfare of the State.

*Liberty bell presented by the Human Freedom League.

A recent able writer of the evolutionary school has said, "Compared with ours even the noblest Greek ethics were of the narrowest kind; and Greek morality at no period embraced any conception of humanity."

The Romans lived for conquest, and organized their public and private life first so as to be efficient in war and then in the ruling of the conquered. It is true their contact with so many subdued peoples inspired the Romans with a dim sense of the brotherhood of man, a sentiment expressed by Cicero and by some others of the best of the stoics. When the noble words of Terence, "I am a man, and nothing that concerns a man do I deem a matter of indifference to me," were spoken, the theatre resounded with applause. But the same audience was as ready to applaud the gladiator who slew his antagonist for their amusement.

The Hebrews were greatly in advance of all other peoples in the spirit and practice of true religion, and at an early period in their history it was said, "Behold now, we have heard that the Kings of Israel are merciful Kings." They had positive sentiments of humanity, and appeared to have abolished slavery. Yet the wars of the Maccabees and the frightful internecine strifes that attended the fall of Jerusalem show how little even the Jews had imbibed the spirit of peace.

If God permitted wars to be so universal among men, if they were sometimes overruled to the progress of mankind, if they called into exercise some of the most heroic and noblest sentiments of those who defended their homes, country and religion, war is not necessarily an unmixed evil.

All this, however, gives emphasis to the profound change in religious and moral ideals ushered in by our Lord when he said, "The kingdom of heaven is at hand." This "kingdom of heaven" introduced a new era into history. Whatever men had before known of true religion was to be eclipsed by the new spiritual experience of believers in Him whereby they were born into the kingdom.

He did not attempt suddenly to revolutionize society. He did not definitely forbid war. He did not ask the centurion, whose faith he commended, to abandon the profession of a soldier.

But he did reveal God as a Father of infinite tenderness, compassion and love. He showed this love as the law of His own life, he made it forever plain that a perfect man should feel, act and live under this law of love. He taught us that, forgiven freely for His sake, His followers should freely and perfectly forgive others. He thus laid down principles of conduct and life that strike at the root of all injustice, violence and war.

Man's individuality was no longer to be merged in the existence of the State, but he was invested with a personality of immortal dignity and worth.

If the Dacian captive, "butchered to make a Roman